

The South African Outlook

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The South African Outlook

The memory of the just is blessed.

Proverbs 10 : 7.

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Towards clearer Definition in the Fundamentals of Native Policy.

The country has undoubtedly benefited by the recent clearer definition by its political leaders of their convictions about the future of the relations between black and white. Under mutual pressure they have been led to state their conflicting attitudes more explicitly and to commit themselves with considerable lucidity for or against the process of integration. It is to the good that we can feel that we are somewhat farther on than we were. The Government is now openly pledged to fighting integration in any form. It will permit the African to have only a certain standard of education, with a certain proportion only allowed to enrol in his separate universities. It would extend the colour bar to all industry and allow the African no political rights at all except in his own areas. The Opposition accepts the integration process which has its roots in South Africa's past, and believes that some form of political representation is inevitably involved in it. Its policy in regard to this is one of gradualness, its first step being the reconstitution of the Native Representative Council with a measure of responsibility and executive power. To it the boggy of social integration, which is used effectively to scare so many, is in the light of history no more than a boggy.

Now that the horizon is somewhat clearer South Africa has every right to demand that the "Bantustan" which the Government envisages should be more clearly and fearlessly defined. Without it, it claims, it will be impossible

eventually to maintain white civilisation. But, it is surely fair to ask, is this precious thing, civilisation, really a matter of colour at all? Injustice and intolerable limitations forced upon others will surely bring it down in ruin. For "white" civilisation implies privilege, and privilege, however strongly entrenched, must eventually and inevitably bow before the upsurge of toughness and merit which enforced hardship will so certainly generate.

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Apartheid in the Universities.

The appointment of a commission "to investigate and report on the practicability and financial implications of providing separate training facilities for Non-Europeans at universities" has evoked a number of expressions of opinion from various individuals and bodies. The assumption is widely made that the commission is not intended to give its attention either to considering whether separate facilities are actually necessary, or whether anything is to be gained by depriving universities of the right to provide joint ones. The Prime Minister has described the mixing of races in the classes at some universities as a "crying anomaly" and the committee's terms of reference deliberately omit any consideration of the merits or demerits of academic apartheid. Special weight attaches to a plea which appeared in the press recently in the Transvaal over the names of some twenty leaders of standing in which the case for the continuance of the "open" system prevailing in some universities is soberly and cogently argued. The signatories know whereof they write and they claim that no friction or internal tension has arisen from the practice. They are convinced in the light of experience that the fear of the weakening of any barriers against miscegenation is mistaken. They find that "successive generations of students have enthusiastically affirmed the wisdom and correctness" of it, and they feel that "in a country like South Africa, where race attitudes and prejudices vary so greatly, it is understandable that the tradition and practice of different universities should reflect these variations. This is, in fact, the present position. Students are therefore able, within certain geographical limits, to make their own choice of the type of university environment which they prefer." They dislike denying students the right to exercise their own choice in the matter and also any interference with the right of universities to order their own affairs within the limits of their charters. There follow

some wise paragraphs about the need for a free intellectual environment, involving the right to attract the most able students from every racial group, that the fruitful interaction of mind upon mind may be promoted. Moreover, the practice has given concrete expression to the desire for goodwill between Europeans and Non-Europeans and has led to greater tolerance and understanding; whereas "the isolation of Non-Europeans from Europeans will inevitably increase group prejudice and engender a heightened nationalism in the segregated universities." "To destroy the open system" they conclude, "and replace it with complete segregation or even the Natal system of internal segregation would be to destroy one of the last bastions of tolerance and enlightenment in South Africa and to drive bitterness and despair deeper into the heart and mind of the Non-European."

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A most significant Process.

The rural life specialist of the *Star* has recently summarised some of the results of his study of official statistics of population trends in the South African countryside. In one respect at least they are most surprising, particularly in relation to recent legislation. That there has been a considerable trek of white farm workers to the towns is well known and generally accepted as a normal economic phenomenon, akin to what has happened in America or England. But the significant thing is that the total rural population has not therefore decreased but has everywhere increased.

The Orange Free State is cited as one example, and gives the following figures:—

	<i>White rural population</i>	<i>Total rural population</i>
1921	114,000	360,000
1951	80,000	550,000

A simple calculation shows that in the past thirty years the proportion of whites to the total population has fallen from one in four to one in eight. Corresponding figures for the Standerton district in the Transvaal and for the Albany district in the Cape show that the proportions have fallen from one in four to one in nine, and from one in five-and-a-half to one in ten respectively.

Nor has the increased mechanisation of farming in more recent years done anything much to check the process, as might perhaps have been expected. The figures show that since 1946 the number of white farm hands has been reduced by twenty-eight per cent and the number of Non-European farm hands has increased by twenty-nine per cent.

Here is matter for reflection. What light does it throw on the feasibility of a policy of apartheid? Has any section of the population done more to assist the replacement of white by black than those who are commonly the most urgent supporters of it?

The specialist whose study we are considering sums it up in these words:—

"The South African platteland is becoming a vast Native territory sparsely dotted with the homes of white chiefs officially ranked as farmers. The white platteland that cradled South African nationhood is very nearly extinct."

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Racial Cooperation in Southern Rhodesia.

The Prime Minister of Southern Rhodesia, the Hon. R. S. Garfield Todd, with a New Zealand origin and missionary experience behind him, is frank and definite in his statements about the policy of his government in regard to the country's African population. Thus, in the course of an address at the annual meeting of the Salisbury African Welfare Society, he emphasized that no less than three times within the last twelve months the great majority of the voters in Southern Rhodesia, who were very predominantly Europeans, had decided in favour of a liberal outlook towards African people as a whole, with overwhelming votes in favour of a policy of cooperation. It was, he deduced, a fact accepted by the intelligent and civilised people of the country, both African and European, that cooperation must be pursued and must be made a very real thing. The European standard of living had to be maintained, but, on the other hand, the Europeans, if they were going to shoulder their responsibilities, would have to find ways of helping Africans to get closer to the European standard. The present gap must be narrowed, but this would have to be done sensibly. There would have to be more adjustments in the next few years than there had been in the past many years. A point had been reached in the development of the country when difficulties would be encountered: there were problems which would have to be solved. The only way to find the answers would be on the basis of the greatest goodwill, on the part of Africans as well as of Europeans.

This is, surely, clear and intelligible talk that takes full cognisance of realities in a way our own Government appears anxious to avoid. "Our policy" said Mr. Todd on a later occasion, "is to ensure that Europeans maintain their standards, and, at the same time, to assist Africans progressively to approach those standards." The former is only possible by means of the latter.

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The University of Rhodesia: a Chair of Race Relations.

With the new Central African Federation setting out on its great adventure of inter-racial partnership, immense importance attaches to a wide-spread, intelligent understanding of what this really involves. The Salisbury Round Table has been quick to realise this and to appreciate the necessity for having authoritative and, if possible,

inspiring teaching on the subject at the new University of Rhodesia. Here will be gathered many of the brightest students of the Federation irrespective of race, and the influence of a great and inspiring personality at this most strategic point in its life may well prove incalculably great in its effect upon the life of many generations. So the Round Table members have undertaken to raise the funds necessary for the endowment of a Chair of Race Relations. They have fixed an amount of fifty thousand pounds as their initial target and are sending their appeal throughout the world. Here, it would seem, is an excellent opportunity for investment in a vital and fruitful cause.

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A fatal Prank and a surprising Sentence.

A sixteen-year-old Kimberley boy went for a drive the other day along the road to Boshof. He had no licence as a driver, nor had he permission from the owner to drive his car. But he had three pals of his own age with him and a good time was to be had by all. Along the way they passed two Africans walking on the left side of the road and as the friend sitting alongside him in front wanted to hit them with his hand as they went by, he steered the car to bring him within reach. But he drove too close and knocked both the Africans down, with the result that the one, Abraham Moyafi, was killed and the other, Abraham Blom, was injured. The boy, presumably, panicked. He made no attempt to stop and render any assistance, but drove right on and did not even report the accident. The matter was brought home to him and he found himself in court facing a charge of culpable homicide together with five supplementary charges—driving without a licence, or the owner's permission, not stopping, helping, or reporting. He was found guilty on the main charge and was sentenced by the magistrate to EIGHT CUTS.

It may perhaps be added that this is not a fancy tale concocted by a prejudiced foreign newspaper correspondent, but a true story as told by SAPA.

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The Hershensohn Trust.

In September of last year a Mr. Joshua Hershensohn died in Pietermaritzburg at the age of eighty-two. He was a successful lawyer and left a considerable estate. His will was an expression of gratitude all too rarely met with. After specifying certain bequests to European relatives and friends, he devised that the remainder of his estate should be devoted to the benefit of Non-Europeans. "As much of my money," says the will, "comes from Non-Europeans, it is right and proper that they should be the people of all others who should benefit from my estate through their institutions." A special bequest of a thousand pounds was made to his African clerk, an old Lovedalian named Archibald Gumede, "whose legal knowledge is above the average." The residue of the estate is to con-

stitute the Joshua and Adelaide Standsfeld Hershensohn Trust, the money of which is to be used for the benefit of the people of the big Non-European centre of Edendale, including an addition to the hospital there. Altogether a will which other well-endowed people might well find suggestive.

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The World Presbyterian Alliance in Conference.

Within a year of its eightieth birthday the World Presbyterian Alliance is to hold its seventeenth General Council from July 25th to August 5th of this year on the campus of Princeton Theological Seminary in the United States of America. Representatives from all sections of a constituency numbering, according to some estimates, nearly sixty million persons in all parts of the inhabited world, will assemble for purposes of report and review, for fellowship, for concentrated study very carefully prepared for, and for united, humble waiting upon God for His guidance and power in the tasks awaiting them. Some of the major issues affecting the life and witness of the constituent churches which will occupy the attention of the Council are :—

- a. Relationship to the Ecumenical Movement and to other Confessional groups.
- b. Evangelism, and the problems involved in offering the message of the Lord of all good life.
- c. The varied ministry of the Church, its place and status, and its opportunities for women.
- d. The attitude of Church to State; the responsibility of the Church both for the State and for Society as a whole.
- e. The inner life of the Church and its members—the urgent need for renewal under the power of the Holy Spirit and in dependence upon the Word of God.

It was the approach of this General Council which accounted for the visit to South Africa last year of its chief executive officer, Dr. Marcel Pradervand, and we understand that all the South African member churches of the Federation, including the Bantu Presbyterian Church, will be represented at it. It invites our prayers.

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O.B.E. awarded to Pioneer Dutch Reformed Church Missionary.

The Order of the British Empire has been awarded to the Rev. A. A. Louw, pioneer missionary of the Nederlands Gereformeerde Kerk (Dutch Reformed Church) and founder of the Morgenster mission station in Southern Rhodesia. It is believed that this is the first time that the O.B.E. has been awarded to a missionary of the Dutch Reformed Church. Although he had no knowledge of the Native language of the area when he first went to Southern Rhodesia, he later translated the Bible into Chikaranga, the language of the Vakaranga Natives.

Federal Missionary Council of the "N.G." Churches in South Africa

CONFERENCE OF CHURCH LEADERS : PRETORIA 17TH-19TH NOVEMBER, 1953.

HOW FAR HAVE WE PROGRESSED IN THE APPLICATION OF CHRISTIAN PRINCIPLES IN OUR MULTI-RACIAL COUNTRY ?

By The Rev. A. M. Meiring

Assessor, Synod, Dutch Reformed Church of Transvaal.

(A translation, approved by Ds. Meiring, of the original paper which was read in Afrikaans).

IT was with considerable measure of hesitation that I allowed myself to be persuaded to deliver the introductory paper on a subject like this before a conference like this. One feels that one is called to answer for oneself, one's Church and one's fellow-Christians—concerning fundamental things. What especially hampers matters is that there are even differences about what *are* the fundamental Christian principles that should govern mutual relationships in this multi-racial land of ours. So profound has the diversity of viewpoint about race relations become even among Christians that one sometimes begins to fear that a reconciliation of the views is no longer possible. I shall presently have to give some examples to demonstrate this. But I have conceived the purpose of this Conference as an attempt on the part of representatives of Afrikaans and English Protestant Churches to speak openly to one another in the hope that the groups will come to understand one another's standpoints better and, if possible, to achieve some measure of agreement and co-operation. Whether this aim will be reached, remains to be seen. May God grant that our unbelief may be shamed and that unexpected and undeserved blessings may flow from this Conference. Let that be our fervent prayer. If this paper can make a small contribution towards effecting a sincere rapprochement, I shall be truly thankful.

I will begin by remarking that, when we speak of the application of Christian principles in our country, we should not address one portion of the population only. All Christians, be they white or non-white, owe the same obedience to the same Lord, from whom we have all received a responsible task. For the purpose of this paper the emphasis will fall on the part of the whites, but it is no less necessary for peace between the races and the furtherance of the Kingdom of God that the part to be played by the non-white should be considered. Next I wish to remark that the main heading to the studies of this Conference says that they are conducted "with special reference to the spread of the Kingdom of God among the Non-Europeans." Our study is not of general social purport, therefore, but of a limited purport.

It seems to me that the fundamental Christian principles of special application here are the following four :—

1. That the Gospel of Christ as the vehicle of the grace of God should be brought to all races.
2. That there is a "communion of the saints" for all (whatever their race) who have become believers through the Gospel.
3. That justice must be meted out to all men.
4. That love will afford a solution even when other things are lacking.

Let us try to consider what progress has been made with the application of these Christian principles in our multi-racial land.

1. *The Gospel must be brought to all races.*

How much progress has been made in South Africa in carrying out the last charge of the Lord Jesus (Matth. xxviii : 19) ? For our answer to this question I wish to refer to the very illuminating chapter by Dr. W. M. Eiselen entitled "Christianity and the Religious Life of the Bantu" in the book *Western Civilisation and the Natives of South Africa*, edited by Dr. I. Schapera :

"A century has passed," writes Dr. Eiselen, "since the first missionaries began to preach the Gospel to the black man on the frontiers of the Cape Colony. What is the outcome of this century's campaign for Christianity ? Are the Christian forces still gaining ground ? Is complete victory over Bantu religion likely to come in the near future ?"

His answer is that much good can undoubtedly be reported. Nearly half of the Bantu population of South Africa professes Christianity. There is today no tribe of any size without its resident missionary. The Bible is already available in seven Native languages in the Union. There are hundreds of mission churches and mission schools, spread over the whole country.

This is a remarkable achievement if it is remembered that the Bantu races were a very difficult field of endeavour, more difficult than the first missionaries ever realized. If Christianity is to find a place in someone's heart then this presupposes that such a person has become conscious, as

an individual, of his personal responsibility as a sinner, of his personal need of salvation. But the Bantu in his natural environment is no individualist, but a tribal being. His whole life is ruled by the tribe. Private interests and possessions are but relative concepts, subject to the group. Now he is taught that one must leave father and mother and follow Christ for his own salvation's sake. Truly a difficult demand. No wonder that missions found little acceptance among the Zulu in the days of their glory. Where it did find acceptance was among the broken and scattered tribes where the power of tradition had waned. But Christian religion clashed with native customs handed down from a remote past: the *lobola* system, polygamy and so on. It was bitterly opposed by the powerful medicine men. A man who became a Christian was regarded as lost to his tribe. That, then, was the problem of the missions among the Bantu in their primitive state.

Another and possibly even more serious handicap to missionary work became apparent as the country was gradually populated by whites, first pastoralists, later hunters, prospectors, miners and finally townsmen. The Native soon discovered that not all whites were Christians, let alone active proclaimers of Christianity. The Native began to be acquainted with sins not known to him in his heathen barbarian state.

It has often been contended, says Dr. Eiselen, that there would have been more Bantu Christians in South Africa had the country remained essentially a Native territory, with the missionaries as the only whites. But he puts a big question mark to this contention. In reality the presence of resident whites was a protection for the missionaries, without which most of them would probably have perished. Missionary conditions cannot be compared with that in other parts of the world. The South African Bantu is aggressive, and it is chiefly the fear of retaliation that prevented him from putting a bloody end to all missionary work. The presence of a large number of whites therefore served the cause of Christianity, contributing to making the numbers of those confessing Christianity much larger than they would otherwise have been.

But quantitative increase has led to a sad qualitative decline. The problem of all missions in South Africa is the high proportion of nominal communicants, people having the outward appearance of religion but destitute of its power. Undoubtedly there are large numbers of Bantu Christians who are indeed earnest believers, but thousands are indifferent and nominal Christians, making small effort to win their heathen brothers for the Lord.

Side by side with this problem, more recent times brought a third problem—the alarming increase in separatist churches and sects, threatening to make the Christian religion a laughing-stock among the heathen. Many of these sects are Christian in name only and are becoming

a new bridge leading the Bantu once more to heathenism. All this has an extremely harmful effect on the spiritual life even of those who do not join these sects.

Dr. Eiselen holds that, although many of these evils are inherent in the Native, the picture would have been much different—and can still become much different—if two things had been found among the whites: viz. missionary enterprise and co-operation with one another.

(i) The ordinary white church-going Christian's sense of responsibility to the heathen in his midst is but weakly developed. The christianizing of the heathen does not seem to him a natural outcome of his church life. Not that he is necessarily against missions; indeed, he may even contribute money to them; but they remain something apart from his personal religion. There are, of course, mission enthusiasts in every congregation who provide the bulk of the income, but we do not hear of congregations devoting themselves as congregations to this task. Hearing this accusation, we should like to know whether there is one Church, Afrikaans or English, that can say: *non peccavi*!

It must not be concluded from this that the missionary work undertaken by the Christian whites of South Africa is trivial in nature. Just the contrary is true. There are already more non-white members of recognised churches than there are white Christians in South Africa. Missionary contributions constitute annually a very considerable sum. The "Nederduitse Gereformeerde Kerke" (Mother Churches) alone collect more than £500,000 annually for missions to the non-whites. This money comes out of the pockets of many people; it represents the yield of special efforts in all the congregations, whereby the matter itself is continually brought to the notice of the church members. I do not know what the amount is which is spent on missions by the English Churches, but it is sure to be very great.

(ii) The tragic fact is that so many Churches with such diverse doctrines began to work simultaneously in the same areas, thus causing competition and confusion, lowering the Christian ideal and encouraging the separatist movement of which I have spoken. It may indeed well be asked whether there is another country in the world where the Babel of religions is heard more stridently. It is urgently necessary that the recognised Christian Churches should meet one another, respect one another's rights and territories; set bounds to the disastrous competition now existing among the respective groups of communicants; confer from time to time on common interests and problems, thus giving the Native an example in brotherly love.

Dr. J. H. Bavinck, formerly "Gereformeerde" missionary in Indonesia and now professor in Holland, after a prolonged study of race conditions in South

Africa, expressed his belief that Christian missions still have a great task awaiting them in South Africa, in spite of all setbacks and disillusionments—a task that no government or other body can fulfil. The missionary work of the Christian Churches is still trusted by the Native because it has not come to seek itself.

He closes his striking report with the words: "I am convinced that it is not too late in South Africa. Wonderful work can still be accomplished. But the Christian community as a whole must become much more mission conscious and must learn to look upon the Bantu not only as a future danger, but as a people in great distress, with an urgent claim on our mercy."

2. "The Communion of the Saints."

We have said that the second fundamental Christian principle applying to our study, is that there is, for all that have become believers through the Gospel, of whatever race, a "communion of the saints."

In the Heidelberg Catechism, the following question and answer occur: "What do you believe concerning the Holy Catholic Church of Christ, the communion of saints?—That the Son of God gathers to Himself out of the whole human race a Church chosen to everlasting life...and that each and all who believe, being members of Christ, are together partakers of Him and of all his riches and gifts; secondly that everyone must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of the other members."

We have here a clear declaration about a matter that is assuredly more hotly disputed than any other in connection with our race relations. For our Heidelberg Catechism the communion of the saints means two things: first, a communion directed upwards, secondly, a communion directed outwards; a communion with the Lord Jesus, participation in all his gifts of salvation, sonship, forgiveness and preservation on the one hand; and on the other hand a bounden duty laid upon every member to apply his gifts to the use and salvation of the other members, doing that willingly and gladly.

Anything detracting from this requirement can surely not be according to the Will of God. Once more we must put the question as to how much progress has been made among us in realising this.

Of the *first* aspect of the matter, communion directed upwards, we have already treated in our discussion of the progress of Christian missions in South Africa.

In the *second* matter we shall have to say immediately that there exists great difference of opinion among believing and also mission-conscious Christians. It is to a discussion of these differences that we shall now have to devote ourselves. While we were composing this paper the exposition of the Rev. C. B. Brink about the principles underlying the missionary policy of the "Nederduitse Gere-

formeerde" Church in South Africa came to hand. His paper will already have been presented to this meeting before I read mine. He pointed out that the "Nederduitse Gereformeerde" Churches *reject* the idea that the communion of saints demands the integration of white and non-white in one church community and he points to profound Scriptural grounds for this rejection by the Church.

Dr. A. J. van der Merwe, Moderator of the Cape "Nederduitse Gereformeerde" Church, took the same standpoint in a striking address to the Federal Council of the "Nederduitse Gereformeerde" Churches at Cape Town in April 1953. If the policy of the separate Churches for avoiding racial friction is carried through with the necessary love and respect, he said, and without denying any spiritual blessings or privileges, then we do not know of anything in the teachings of the Lord Jesus forbidding this. And further—if a fusion of whites and non-whites in one Church is to be carried through to its logical conclusion merely as a gesture to the ideal of the social equality of the races, then it may be safely predicted that such an experiment will have very unfortunate consequences.

This view is not confined to a portion of public opinion in the "Nederduitse Gereformeerde" Church. In the already cited report of Dr. J. H. Bavinck the following words occur: "Crossing the Union in all directions one is struck by the fact that the population of South Africa (I mean that part of the population adhering to the "Gereformeerde" confession) hold a strong general conviction. A remarkable unanimity prevails. This unanimity does one good. It gives one the feeling that one has to do with a people not flung hither and thither by the caprices of fashion, but a people that has attained a massive assurance."

This utterance of Prof. Bavinck's is particularly applicable to the standpoint of the Afrikaans Christian population in regard to race relations. By this it is of course not contended that, if a whole people has a strong and unanimous conviction about a matter, that conviction must for that reason be right. We are only positing a fact. We go even further. This conviction is shared by many others not belonging to the Afrikaans Christian Churches. The standpoint taken by Bishop B. W. Peacey in his striking paper: "Race Relations in South Africa: Principles and Policies," possibly reflects a considerable section of public opinion in non-Afrikaans Churches.

That the policy of the "Nederduitse Gereformeerde" Churches has not only given rise to strong criticism but has incurred strong condemnation in certain circles overseas, we know. An embittered comment was recently made on it by a certain Dr. H. P. van Dusen, President of the Union Theological Seminary in New York, after reading certain literature about South Africa and then visiting Johannesburg for fully four days. (He mentions this fact himself in his article: "A first glimpse of South Africa," con-

tinuing): "As is well known, Dutch Reformed theologians have developed a Scriptural justification, based largely on Old Testament passages and a tortured perversion of the great Pauline vision of the transcendence in Christ of all racial discrimination, for the separation of the races and even for white superiority. This has furnished religious sanction for the worst features of Afrikaans nationalism and apartheid."

Dr. van Dusen also says that the worst accusations are not made in Europe or America, but in South Africa. These he heard and read in Johannesburg.

So much for the American visitor. I am sorry that I had to quote such words. The writer occupies a very responsible position and if his attitude is an indication of public opinion among certain Christians overseas, then it raises gloomy thoughts in us.

It is of course well-known that the official views on race relations held by the Afrikaans and English Churches (in South Africa also) diverge strongly and they continue to drift further apart. Will matters continue thus, or will a bridge of better comprehension of one another's standpoint and better understanding somewhere be built?

You will have noticed that I refrained from judging the standpoint of the "Nederduitse Gereformeerde" Churches. That is not my task in this paper. Neither is it my task to try to judge the standpoint of the English Churches. I did, however, take up the report of the "Rosettenville Conference of the Christian Council of South Africa" 1949—"The Christian Citizen in a Multi-Racial Society" and found there certain unmistakable directing principles.

In his introductory address the Chairman of the Conference (and President of the Christian Council) said i.a.: "For a generation or more missionary leaders and statesmen have held up before the missionary churches the ideal of an indigenous church in every mission field, training its own *leaders*, prosecuting its own evangelism, shaping its own policy, and moving on towards self-government. . . . But the true indigenous church in South Africa is, and must always be, multi-racial. That should be its glory, not its problem."

Even stronger is the following pronouncement, also delivered at the Conference: "The Church can effectively raise its voice in judgment only if it is achieving within itself an inter-racial unity which embraces every sphere of its activity." That seems to be very final. It seems that the ideal is posited that this "inter-racial unity" should penetrate everywhere: to the pew, to the Church council, the church-school bench?

Whether that ideal has been attained or is in prospect of being attained in the English Churches, they will have to say. This is indeed one of the points on which we shall have to confer honestly and without prejudice.

Meanwhile, however, there remains an ideal that can

indeed be realised, namely that there *must* be contact between white and non-white Christians. The non-white is still dependent on the active, interested aid of the white. While many contacts do exist and there is much meeting and praying together in many fields, there is here undoubtedly a field where much more contact can be made. Only thus can a feeling of mutual responsibility toward one another be aroused.

3. *To All Men must Justice be meted out.*

Third of the fundamental Christian principles is that to all men justice must be practised. How have we fared in the application of this?

It will be impossible within the limits of this short paper to go into all the social implications of this question. It is only necessary to refer in a few words to some of the conditions to which great portions of the Native population are subject, in order to bring to mind immediately that our Christian conscience is not happy about those conditions.

(i) The living conditions of thousands of Natives, particularly round the great cities, their suffering and hardship in the sack towns in winter and during heavy rains.

(ii) The breaking-up of family life among those coming to work in the cities, with the consequent degeneration of the moral life, creating a class of juvenile delinquents.

(iii) Unnecessary insults and humiliating treatment meted out to some Natives, thereby painfully troubling relations between white and non-white.

(iv) The great numbers coming into collision with the courts, not always for viciousness but from ignorance or maladjustment.

There will no doubt be further grievances that some will want to mention, such as low wages, pass laws, inadequate educational facilities, inequalities in the courts and so on.

It is, however, easier to point to an undesirable condition than to name the remedy. The poor living conditions and the destruction of family life are very serious, but they are the unfortunate results of the rapid industrialisation of the country and they remind us of similar (and worse) conditions prevailing not a hundred years ago in most European countries. Lessons learned from those times are applied here, but meanwhile the Natives stream to all the great cities and if a great measure of control had not been exercised, conditions would already have been chaotic. That so many Natives come into collision with the Courts is much to be deplored, but this painful adaptation of the Bantu to the white man's law and order is a necessary process if society is not to go down in lawlessness. Educational facilities for Native children are on a much lower level than those for white children, but the amounts spent annually on Native education are continually rising and have already reached impressive proportions.

The following official figures have recently been released by the State Information Office. In the period 1920-1952 the following amounts have been spent by the authorities on the provision of housing for Non-Europeans in the big towns of South Africa :

	<i>Port Elizabeth</i>	<i>Cape Town</i>	<i>East London</i>	<i>Johannesburg</i>	<i>Pretoria</i>
Col. :	£683,844	£3,816,822	£103,885	£961,700	—
Nat. :	£1,401,095	£315,000	£429,948	£3,373,302	£650,135

In one year only (ending 31.3.53) the sum expended in our country on sub-economic housing for Natives was £1,599,946, and on Native economic housing £876,006.

Persons now drawing old-age pensions in South Africa are 76,147 Whites, 39,648 Coloureds, 5,931 Asiatics and 211,902 Natives.

The amount spent annually on Indian education in Natal rose from £319,000 in 1945 to £1,200,000 in 1953.

The most important social services rendered to Non-Europeans in South Africa are, however, medical services. These services are available virtually throughout the country and the work being done at present for Non-European health was described to me by a responsible officer as phenomenal. When complaints are made about race relations in our country, then the medical service performed by the white man for the relief of his Non-European countryman's sufferings is a shining light to brighten the other side of the picture. In the small town where I live £300 per month is made available for free medical service to the Natives of the district. In addition an efficient Native hospital with a maternity ward is maintained.

Let it be said to the honour of the 2½ million whites in South Africa that they have created and maintain a medical service for 10 millions of non-whites which costs them millions of pounds annually and which is possibly unique in the world.

The already quoted Dr. H. P. van Dusen admits that some of his views about conditions in South Africa had to be modified radically after he had seen things for himself. He says : " I have seen thousands of Africans on country roads and city streets, on farms and in shops. I have yet to see a body as ill-nourished or a face as tense and discontented as met me by the dozens daily in New York subways and streets."

In my researches on this side of race relations I came upon an illuminating document, namely the well-known Declaration of Human Rights of U.N. It was interesting to test conditions in South Africa by the pronouncement of this World Court in the matter of the treatment and justice to which all men may lay claim. It seems as if our country satisfies, and sometimes more than satisfies, most of the requirements in that Declaration.

As for the ordinary human relations between whites and non-whites, it cannot be denied that there are gaps. Undoubtedly there are cases of abuse of the Native's ignorance in order to rob him of his just portion. But is not that the

case in all continents, is it not part of the sinfulness of the human heart ? To rob the poor man of his just portion is a sin before God and it is the sin against which the prophets of old spoke so severely. The charge of Jesus Christ must be paramount in all our relationships : Do unto others as you would have them do unto you !

Against individual cases of injustice the Church must fearlessly bear witness. To demand of the Church, however, that the existing inequalities be abolished, is unfair. " There are those who see abuses in society and straightway they think that the Church, being the earthly embodiment of the Kingdom of God, should make an end to them. If the Church does not do this (they say), it misses its calling. It is illuminating to see what the Saviour says in Luke xii, 13 et seq. . . . The direct purpose of the coming of Jesus was other than to end earthly abuses. Certainly, where His spirit penetrates those will disappear gradually, but it is not *principally* in order to remove them that He came, but to bear the Gospel. Where the Gospel comes to rule, there more is done to maintain the right and to remove distress than anything else can bring." (J. H. L. Roozemeyer).

If the Church should attempt to penetrate to the field of the State, it may lose its way and its calling.

4. *The Solution of Love.*

The fourth fundamental Christian principle for our difficult race relations is—love. This will, more than anything else, be the oil to lubricate the wheels and gears of our society in years to come. In our distress and dismay over the size of our problem we must have recourse to this measure. We must do this because the Lord did so clearly command this, and because the other man's heart will thereby be opened, more than by any other thing.

In his already cited article Dr. Bavinck writes the following, which should indeed make us thoughtful :

" The Bantu peoples are inwardly, spiritually and morally in great distress. That is a very, very obvious fact. And of that, materialistic Western civilisation is one of the great causes. . . . When in Johannesburg I was amazed at what the Government is doing in all fields for the Bantu. Great hospitals have been built. Extensive townships are rising like mushrooms, schools are being erected. Millions of pounds are spent annually on Native care ; and yet all who come into contact with this feel that thereby the wound is not healed. The only thing that can make it possible for these people to make the transition from a primitive condition to Western culture is a life-filling belief in God and Christ Jesus. But that these confused people in the locations of our great cities have not found. . . . I have heard the cry of distress of people like these who have been struck loose from their social nexus and world view in the Far East and I have heard it now in Africa, and trembled at the

thought of the heavy responsibility that we bear We have failed in sincerely entering into their distress, in true love and understanding of their desires. There exists in the whole world not one effective substitute for love. . . ."

In December 1952, I was present at one of the consultation conferences that the "Nederduitse Gereformeerde" Church held in different parts of the country with its Bantu leaders. There Mr. Tema was called upon to address the meeting on the subject: *What does the Bantu Expect of the Mother Church?* Mr. Tema said that the Mother Church must realise that it is in a position of great responsibility, being able to do so much to cause all to live together in peace. The Native communicant was exposed to many difficulties, his own lack of development, the criticism of the men of his race, difficult economic and social conditions. Therefore he expected the following things of the Mother Church:

(i) Guidance—a clear word should ever emanate from the Mother Church.

(ii) Consultation—the mother must hear what the child wishes to say.

(iii) More responsibility—the Bantu must be trusted to assume leadership also.

(iv) Practical help in social conditions—the Mother Church can do so much to improve living conditions for the Bantu.

(v) But the best of all: Love—let the mother say oftener: 'My child, I love you.'

How far have we got on with this fundamental Christian

principle? We may thank the Lord that there are thousands of whites in all walks of life—clergy, business men, farmers on their farms and especially women in many houses—of whom we may in truth say: They love the Bantu, aiding him in his distress, caring for him in sickness, and above all: there is co-operation and sacrifice to make it possible that the Gospel shall be brought to him. The lot of the Bantu is in many dwellings of our people a pleasant one. There must be hundreds of homes where twice a week a garage or an outhouse is prepared for prayer or a service, possibly led by the master or a member of his family and attended zestfully by the servants of the neighbourhood. In all the Provinces, in villages and towns, these garage and kitchen missions are conducted.

It is, alas, well known that there are also many whites not of this mind. Insofar as these are Church members they are visited in an effort to persuade them. There are factors that hinder such work of persuasion. The fact that the Native lives amongst us brings his vices sharply into the foreground, and the clashes that take place lead to bitterness. It is not only overseas that an unregenerate heart is found—it is amongst us too.

There is a very great work before us, which must be hastily tackled. We realise that we cannot yet today hope to do that with a united front. But is there not a plane on which the Afrikaans Churches and the English Churches may find one another, and, even though they may yet disagree even on important matters, not hinder one another in the execution each of its own task?

May the Lord grant this!

Sursum Corda

LET THERE BE JOY

TRUE religion is never a kill-joy. It is only what is ugly, mean, defiling that God wants to kill. Yet so many seem to think that the more solemn they are, and the sadder, the safer. They go about with faces as long as a wet week. But sanctimoniousness is not sanctity.

There is more true religion in a hearty laugh than in a grouse. As the joy-ministering gipsy preacher used to say, "Let there be more joy and less jaw."

Not so long ago there appeared in a religious weekly an advertisement by a woman who was going on a trip round the world. She wanted to engage a companion, and she said, "Christian woman preferred, but she must be joyful."

Can you imagine anything more ironical than this—and the sadness of it? Can there be any truer or more authentic characteristic of the man who knows God than happiness, smiles, laughter, song? "The joy of the Lord is your strength," and "Then was our mouth filled with laughter and our tongue with singing."

Far too many professing Christians are like briars and thorns. People don't get close enough to each other for fear of getting scratched. Religion is meant to take the scratch out of us.

Nothing so surely takes the gloom and scratchiness out of us as the consciousness of deliverance. That is the secret of the radiance in so much of Isaiah's message. Take these two examples:—

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and sighing shall flee away." (51.11.)

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (55.12.)

If this sort of gaiety of heart is distasteful to you, or seems incongruous with a serious religious profession, you

should ask yourself whether you really know anything yet about the Christian faith, for it is primarily a faith of deliverance, and real deliverance inevitably generates joy.

"Joy unspeakable and full of glory" was what that greatheart Paul claimed to have as a Christian. Easy enough to claim, perhaps, but he really had the great secret. If any man ever had reason to be disheartened and sore and scratchy and indignant it was he when he found himself in that gaol at Philippi. What a state he was in—clothes ruined, his body black and blue and filthy! What a place he was in—a foul, dark dank underground dungeon, entered only by a hole in the top of it, with feet in the stock

and no comfort or rest possible! Here is the uttermost of misery and helplessness. So what's to be done? Paul, the redeemed man knows well enough. He looks up to his God and he sings! And the unquenchable song of a joyous faith was the prelude to deliverance for himself and Silas, and to blessing to many others.

So it is hardly surprising that in after years when he wrote a letter to his friends in that town, the key-note of it should be joy and the letter itself the most radiant bit of writing from his pen,—of which the great Bengel could say, "Summa epistolae—Gaudeo, gaudete!"

Let there be joy.

The Late Hon. W. T. Welsh

BY the passing of the Hon. William Thomson Welsh on the morning of 22nd February, South Africa lost one of the finest spirits that graced its public life. He was born near Bedford on 18th April, 1873, so that he had almost completed his eighty-first year. He was named after William Ritchie Thomson, the first ordained missionary sent from Scotland, who arrived in the Tyumie Valley in 1821, and died near Seymour in 1891.

W. T. Welsh came of a stock notable for its service to South Africa. His mother was one of the Solomon family. The redoubtable Saul Solomon, leading figure for many years of the Cape Parliament, was a great-uncle, while Sir William Solomon and Sir Richard Solomon were uncles. Some saw in these hereditary connections a reason for his legal acumen. His father was a magistrate who, at the time of the murder of Magistrate Hope near Qumbu, found himself beleaguered with his family in Tsolo gaol. It was the writer's lot to show to "W.T." the original letter sent by (Sir) Henry Elliot to King William's Town calling for troops to relieve the Welsh family. He was only a child when the letter was written, but in old age he looked at the document with deepest interest. When, however, I suggested he might keep it, he intimated, with characteristic unselfishness, that he would not deprive Lovedale of so interesting a relic.

A LOVEDALE PUPIL

As a boy, he was for a time a pupil of Lovedale, in the days when White and Black were educated together. He always held that this was a most valuable experience for his later work.

He was also one of the earliest pupils of Dale College, King William's Town.

He was quite a youth when he began his public career in the Law Department of the Cape Civil Service, under the famous Sir John Graham. As a young man his duties took him to widely scattered parts of the Cape Colony. In various posts he gained a reputation for efficiency and legal

ability which marked him out for high promotion. John X. Merriman, Prime Minister of the Cape Parliament, was on the lookout for "new blood," for the Transkeian Territories. Sir John Graham suggested that he should appoint to magistracies W. T. Welsh and J. F. Herbst. The old hands then conducting Transkeian administration were dubious of these appointments, but in a short time the newcomers proved their capacity, and it is noteworthy that one became the Chief Magistrate of the Transkei and the other Secretary for Native Affairs.

Mr. Welsh's first magistracy was at Libode. It is worth recalling, for its insight on the character of the man, two incidents which happened on his first day of duty. Some Transkeian officials believed then in not doing to-day what could be done to-morrow! So when Mr. Welsh began duty promptly at the appointed hour of 8.30 a.m., it was to discover that no clerk was in the office. He took his seat on the bench in court at 10 a.m., but no witnesses nor attorneys were in attendance. The new magistrate dismissed all the cases. He summoned the clerks and officials and from then they knew that 8.30 was 8.30 and 10 a.m. was 10 a.m. This demand for thoroughness, diligence and punctuality marked him throughout life, but he demanded it even more of himself than of others.

CHIEF MAGISTRATE

Other appointments as magistrate followed, first at Mqanduli and then at Kokstad, and in 1920 he reached the pinnacle of his Transkeian career in being appointed Chief Magistrate, with headquarters at Umtata. This office he held for thirteen years—a longer time than any other occupant.

The position is one that carries great burdens and responsibilities. He is the administrative head of the Civil Service in an area stretching from the Kei River to the border of Natal. He has control of the European and African staff, including chiefs and headmen in all districts. He supervises all land transactions in surveyed and un-

surveyed areas. He is registrar of deeds for titles. He is the licensing authority for all liquor licences—a one-man board. He is the chairman and executive officer of the United Transkeian Territories General Council, and as such supervises an immense variety of works. In short, he has in his hands the general welfare of some 1,250,000 Africans and 20,000 Europeans living in the Territories.

Up to 1929 also Mr. Welsh was President of the Native Appeal Court. Throughout many years he was chairman of the Umtata Hospital Board. For long also he represented the Transkeian General Council on the Governing Councils of Lovedale, Fort Hare and Blythwood, and later was vice-chairman of all these Councils, in his personal capacity.

To perform all these tasks with success, in a specially formative period of Transkeian history, needed no common qualities. It is said that at first the Bantu people were inclined to class him as strict and unsociable. But they soon discovered the qualities that lay behind the quiet manner. There was dignity and charm, great personal integrity so that "the lie in the soul" could have no place, and an utter disregard for his personal interest and convenience. They found themselves dealing also with a mind of great quickness of decision and outstanding sanity of judgment. He had the gift of weighing up men with accuracy.

SIGNS OF PROGRESS

Thus during his period of office, from 1920 to 1933, great progress was made in the Territories he controlled. Agriculture was advanced through the opening and development of agricultural schools such as Tsolo in 1922 and Flagstaff in 1931, the inauguration of agricultural shows, and the construction of hundreds of stock dams. Roads were improved, bridges were built, school education was advanced.

Mr. Welsh believed in the capacity of the African people if properly guided, and so he set himself to improve the status and enhance the responsibilities of the Transkeian Territories General Council. More and more the Council's executive powers were increased and its grasp widened. Two outward events marked its progress. At one time it was not considered good form to mention the Transkeian General Council in Pondoland. The Pondos operated in two separate bodies. But the day came when these joined with the General Council and so formed the United Transkeian Territories General Council. The negotiations leading up to this consummation required the utmost tact and delicacy of handling, but the Chief Magistrate proved equal to the task.

The other outward event was the building and opening in 1929 of the handsome new Council headquarters in Umtata. Over the plans for that building Mr. Welsh thought with long and loving care.

The Council under his presidency became even more noted for the decorum of its debates.

That the African people valued the man various happenings revealed. They gave him a name of highest compliment, "ZAMUXOLO" (the striver for peace). It epitomized his endeavours for co-operation and their response to his efforts. When he retired they collected £1000 to help make possible the first year of medical study at Fort Hare College. The W. T. Welsh wing in the main College building is a perpetual reminder of their deed. Various buildings, bridges etc. were named after him—"The W. T. Welsh Nurses' Home" at Umtata, "The W. T. Welsh High School" in East London, and so on. Few men in the Eastern Province have so many memorials in stone.

WORK AS SENATOR

When he retired in 1933, he was anxious lest a life of idleness lay before him. Instead there stretched out almost twenty years of crowded service. In 1933 he was elected to the Cape Provincial Council. When the 1936 Native Bills made a call for four new Senators, to be elected by the African people, he was one of the chosen. Later, to the delight of many who could not associate Senator Welsh with the hurly-burly of a parliamentary election, General Smuts appointed him one of the four nominated Senators. His senatorial duties he carried out with great pleasure, conscientiousness and success. His quiet, persuasive work accomplished far more than that of noisier men.

At the same time he did not slacken his efforts for such bodies as the East London Hospital Board, the East London School Board, the Rotary Club or for the missionary Institutions, to which he gave lavishly of his time and counsels. Both during his official career and after retirement, he was a member of various government commissions. One of the most notable was the Inter-Departmental Commission on Native Education (1935) of which he was chairman. This "Welsh Commission" rendered a report of great value.

THE MAN HIMSELF

It is not, however, on his work that his closest friends will oftenest dwell. The man himself was greater than all his labour. There are those who, like the writer, count it one of life's greatest boons that he welcomed them to intimate friendship. There was comfort—using the word in its original sense—in his very presence. One came to lean upon him, knowing that his capacity for making rapid and unerring decisions would be freely bestowed. Most of all one drew to him because of the quality of his spirit. It took time to penetrate some of his reserve, for, however kind, he was not demonstrative. But once the outer door was passed, one was in the presence of something rarely fine, balanced and affectionate. There was modesty wedd-

ed to ability, selflessness in company with firmness. One sensed too that there were hidden springs, arising from an essentially religious nature. In a voluminous correspondence carried on over nearly a score of years seldom was the latter obtruded, but whether expressed, as was

once done in a declaration that the call to a certain duty was from One greater than any earthly council, or whether left unspoken, one knew where his well-springs were.

To his relatives we offer deep sympathy in their loss.
R.H.W.S.

Five Years at Wilgespruit

ON the 28th December, 1948 a small company of six men dedicated themselves in response to what they believed to be a special call of God. The intentions to which they set themselves were not new except in the fact that the group solemnly resolved not to allow any differences of racial background, or denominational loyalty to influence their main purpose, namely to learn what is the will of God for those who have heard the call of JESUS above the clamours of modern life, and are resolved to serve Him regardless of the cost. This group called themselves simply the *Wilgespruit Community* because preliminary discussions had taken place on a farmstead of that name, and the first service of dedication took place in the chapel attached to Ezenzeleni Blind Institute, which also stands on a portion of the original vast Wilgespruit farm on which the well known Struben brothers found gold, and helped to work out the existence of a reef of gold-bearing rocks.

Five years have now passed so that it is not inappropriate to review the position at Wilgespruit as it is at the beginning of 1954.

The Community has increased its numbers to twelve with two of the original group who did not renew their dedication because they are now engaged in other work. As is natural the actual rule of life followed by members of the Community is not a matter for general publication, but it may be said they are comparatively simple but nevertheless definite. In addition to regular times of prayer observed by all wherever they may be there is an annual retreat, quarterly meetings of obligation and monthly meetings which are attended by as many as possible. Certain practices are observed which include a measure of sharing personal possessions, use of time and voluntary restriction of personal liberty with regard to activities of a public nature. In these and other ways the members of the community believe they are being slowly but clearly led to know the type of life which can be lived by any Christian, because they are all men who are engaged in ordinary work with normal family loyalties. During the first few years considerable uncertainty existed as to whether the community would meet a real need, and how it could make a concrete witness to the essential unity of all men in Jesus Christ. For that reason very little publicity was used, and the names of members were known only to a few people. But at the last re-dedication retreat it was decided that as God

has manifestly blessed the modest beginning, and raised up a circle of friends in many lands, the time has now come for a clear statement concerning the activities of the Fellowship Centre, which is the main activity of the Community. It was also agreed that after the example of the Iona Community the names of the members should be made known, which are :—

Leader :	George Mortinson
Recorder :	Rev. Arthur W. Blaxall (leader the first 5 years)
Members :	Dr. Jacob Nhlapo
	Rev. George Mabile
	Rev. Joshua Selikane
	Motsamai Mpho
	Rev. Jeremiah Letlabika
	Edward Suloton
	Velile Mguqulwa
	Rev. Etienne Berger
	Rev. Jacob Ratau
	Edward Swart
Former members :	Darroll Randall (in America)
	Rev. Dante Anderson
	(Recorder for first 5 years)

In addition about sixty people share the prayer life of the Community. They are known as the Fellowship of Faith and Service from whose membership men are from time to time invited to join the Community.

Wilgespruit Fellowship Centre consists of a farm, approximately 60 acres, situated two miles north of Roodepoort, one of the towns forming the ninety miles stretch known as the Witwatersrand (*ridge of white waters*), so named when the early farmers and miners found that underground streams abounded everywhere. The ridge is now known to be the watershed from which flow the Orange River journeying south until it empties itself into the Atlantic on the coast of South-West Africa, and the great Limpopo which makes its way north until it reaches the Indian Ocean. The farm is thus barely fifteen miles from Eloff Street in the centre of Johannesburg, and within walking distance of the electric railway which serves the ever-growing population of a million souls, comprising all the races which make the Witwatersrand one of the most compact multi-racial areas in the world. To reach the farm the visitor journeys north from Roodepoort over a hill and down into one of the numerous valleys which make

this part of the Transvaal as romantic as any district in Southern Africa. Standing for a moment by the signpost which reads

WILGESPRUIT FELLOWSHIP CENTRE

one looks across fifty miles of broken country to the distant range of mountains known as the Magaliesberg. Little more than a century ago Cornwallis Harris traversed these hills, (guided by Matabele warriors told off for that duty by Chief Mzilikazi), in his endeavour to find the road from south to north across the Vaal River, so much nearer to the unknown interior than the long road mapped out by Moffat and Livingstone through Bechuanaland. In the account of his journey published in 1830 the intrepid traveller tells of the teams of buck, troops of giraffe and herds of elephant which today are remembered only in the names of the farmsteads which cover the countryside, although more and more these are being divided into small holdings on which white homes are growing up almost like the proverbial mushrooms.

Could a more fascinating place have been found for such a purpose as that which was in the minds of the half-dozen Community members—men who asked God to lead them to a place where people could come to know each other better by prayer and work; Put simply it is just with that hope the Fellowship Centre has been established.

Modern Christians who are aware of what is called the Ecumenical Movement will be familiar with the aims and objects of such a centre, of which there are many in most lands where the Christian faith has been established, and young people (a relative term) are striving to learn the responsibilities and joys of their fellowship in one Lord and Master, whose concern is with the toil of men's hands as well as the worship they offer Him.

There is no need to enlarge on what such a centre can mean in a country where human relations are tense as they are in South Africa. Nor is this the place to discuss whether or not overseas people have generally a distorted idea of conditions in our country. Nine out of the twelve members now in the Community were born in Southern Africa, while the other three have lived the greater part of their lives here and now regard South Africa as their only home. They all have deep love for their fatherland, but regard devotion to the Kingdom of God as the supreme loyalty of their lives. They have complete faith in the future because they know that the ways of God are greater than the measure of man's mind, and that He does lead those whose concern for each other springs from the allegiance that each owes to Himself. For them this is not a matter of sentiment, but ultimate reality, which must be realized in the furnace of day-to-day contacts with people of varying convictions, who see the rights and privileges of earthly citizenship in different ways, all equally honest to such light as is within them.

For this reason scrupulous care is taken to respect visitors who do not share the views of the Community itself; in return it is expected that every visitor will respect the customs and practices of the Fellowship Centre. It is a CHRISTIAN centre, but that does not mean that non-Christian visitors are not welcome. When members of the Community or of the Fellowship of Faith and Service meet there are morning and evening times of prayer, meals are taken together and all do without question whatever work is assigned to them by the job-master. Campers, picnickers and individual visitors are completely at liberty to keep to that part of the farm allotted to them, or to join with the regular members, as they are disposed, but naturally it is expected that they will observe the ordinary courtesies of visitors. Permission to camp or picnic is granted only to groups who are introduced by a responsible body known to the Community, and never to political organizations as such. All this will perhaps be best understood if we look through the visitors' book and see some of the groups who have made use of the Fellowship Centre during the last five years.

Bible Schools have been organized by the Transvaal Missionary Association every spring. As indoor accommodation is still limited, while the number wishing to attend increases, two schools have been held in 1951 and 1952, and there may even be three this year. The school is mainly for African ministers with a limited educational background, and is run for a week on simple lines to keep costs within reach of poorer ministers. Some ministers of unrecognised sects have attended occasionally and now it is suggested that a special school be arranged once a year to meet their particular needs.

Picnics. All along the Witwatersrand are large African townships known as locations, but no suitable picnic sites. For this reason Wilgespruit is much used. Almost every public holiday busloads of children with their teachers arrive and soon the valley echoes with laughter, which will increase as the years go on and better facilities for games are provided.

Organized Camps. It is not possible to print the full list of those who have used the valley for weekends and longer camps, it includes such varied societies as: Society of Friends; Fellowship of Reconciliation; Congregational Church Pioneer Group; Anglican Young People's Association; Boy Scouts; Student Groups; German Lutheran Evangelical Youth, and so on. On more than one occasion it has happened that two groups have been camping at the same time. While their tents are quite a distance from each other they meet at the water springs, collecting wood, and in other ways so that before a week has passed they are singing hymns together and realizing that although they have skins of different colours, and are kept by the rigid conventions of their country from the real lives of each

other, they have in actual fact all the universal interests and hopes of their generation which ought to be harnessed together for the building of God's Kingdom in the teeming towns, and on the vast open spaces of one of the most glorious countries in the world.

Work Camps: Having studied carefully the ecumenical work camps organized by the youth department of the World Council of Churches the Community decided in 1950 to organize a similar experiment at their Fellowship Centre. Purposely it was confined to about twenty, lasted only two weeks and attempted the modest job of road and fence repairing. They were fortunate to find in Johannesburg a mission worker, who had been to such a camp in Europe called Agapo, and a visitor to the country who had worked in ecumenical camps in Finland and Germany.

This pioneer work camp was such a happy time that 1951, 1952 and 1953 found the mid-winter month of July the busiest month of the year at Wilgespruit, while applications are already arriving for July, 1954. A detailed account of the 1953 camp was published in the *Christian Council Quarterly*, September, 1953.

Private Retreats and Personal Visits. To members of the Community few things are more encouraging than receipt of a letter such as this from a student of typical white South African background:

"When I resume my studies in the New Year I must begin to think what I am going to do when they are finished. Can I come to Wilgespruit for three weeks? I can think of no better place to work and pray so that God can tell me what to do."

He came; had a quiet room to himself, took his meals and did quite a spot of work with the two permanent African workers. Between times he had the whole sixty acres in which to wander and pray, as well as sharing the prayers of Community members who visit frequently. The new year came and he had a long talk with one member of the Community admitting that God has not yet spoken with an unequivocal voice, but seems to indicate two possible paths, one leading to the Christian ministry, the other to the hurlyburly of political life.

No wonder that when George Macleod spoke to a group in this valley he was clearly annoyed as he said: "Why am I scheduled for only two hours in this place? I have been made to spend a whole day at other places where half-an-hour would have been enough, while here where I could spend a week I must leave at once—nowhere in South Africa have I found anything so similar to what we are doing at Iona."

WHAT OF THE NEXT FIVE YEARS?

It is frequently said that one of man's greatest blessings is that the future is hid from his eyes. And yet it is good to dream dreams and see visions, but it was our Lord Him-

self who taught us by parable that the wise man before he builds a tower sits down to reckon the cost. As the answer to their prayers began to take definite shape the members of the Wilgespruit Community realized that much careful planning is needed. They laid all their ideas and hopes before the Christian Council of South Africa during their full session in Cape Town, January 1952, asking the Council to act as Trustees that the ecumenical nature of the Fellowship Centre might be assured for all time. On the motion of Sir Herbert Stanley, G.C.M.G., former British High Commissioner in South Africa, and Governor of Southern Rhodesia and Ceylon in turns, now a leading Christian layman in the diocese of Cape Town, the Council unanimously agreed to accept the trust as soon as legal formalities are complete.

Now in January, 1954 the Community thank God that they are able to say the whole purchase price of the farm has been raised with the help of friends scattered throughout the Union, and in lands beyond the seas (a fact in itself an ecumenical bond). The tedious procedure of transfer is entrusted to legal friends, and a provisional committee has been set up to care for planning details.

Professor Douglas Steere of Haverford College is not the only visitor who has looked at the plan which is pinned on to the wall of the old barn, has shaken his head and said: "Too elaborate, it must be kept simple." But then of course the way architects draw makes any plan look elaborate! Friends are assured that real simplicity will be the keynote of Wilgespruit, but even that needs certain things, such as:—passable roads, a reliable water supply, electric light (desirable but not a priority) and so on. Yes, there is much to be done at Wilgespruit before the cottages we dream about, and all the other essential buildings, are set in the midst of flowering gardens, orchards and fields of corn.

All these things will come—perhaps not in the next five years, but they will be followed by another five years, and yet another.

Members of the Community have faith in God and in their fellowmen, they believe that children now being born on this threshold of the second half of the twentieth century will see the century out in a saner and happier world, a place in which men and women of varying cultures and rich traditions will have learned to consecrate them together in the realization of that kingdom which is not made with hands, whose author and perfecter is God.

Erratum. In the sonnet by Prof. Darlow in the February issue of the *Outlook*, "On the Passing of Professor Dingemans" the seventh line should have ended with the word "ruth," and not "truth." (Editor).

John David Rheinallt Jones

By Prof. D. D. T. Jabavu

THE MAN

THE personality of Rheinallt Jones is, for me, difficult to describe because it was elusive, hard to classify as belonging to any familiar type. He was almost *sui generis*. My three years of life (1903-1906) in the country of his birth, the Principality of Wales in Great Britain, brought me into contact with many of his countrymen, the Welsh, —but this privilege gives me but slight clue to his personal origin; and his personality thus remains esoteric. My impression of him is that of a man growing progressively greater in mental stature than any position to which he could be formally attached. His capability appeared unlimited, reminding me, to use a crude simile, of a big circus-elephant pushing with its head a heavy load of caged lions but unafraid. No duty proved beyond his capacity whatever exertion it demanded. He was, as it were, among the historical personages so vividly outlined in Holy Scriptures as those who “endured,” in the sublime sense of having been courageously more than equal to the responsibilities imposed on them. Whenever I happened to differ from him on technique in negotiating problems I was made to feel the force of his Celtic tenacity and determination. One could not divert him from his purpose.

In him I found an individual unassuming and devoid of racial superiority, relentlessly vying with me in showing faith in the potentiality of the Africans. And he loved Africans to an extreme: for instance, on public occasions when mixed groups were about to be photographed, he would insist on being located next to an African, not out of a sense of display but due to a spontaneous preference and attachment to the cause of the bottom dog.

As a platform speaker he was handicapped by the physical defect of a lisping tongue, and this made him fail to drive home many a strong argument with success. Consequently he was mighty and persuasive with the pen rather than by the artifices of oratory we commonly associate with demagogues. Yet this linguistic weakness rendered him all the more amiable and believable than he otherwise might have been were he endowed with perfect forensic delivery. He won his way by sheer force of ardent fervour in appeal.

This leads us to the aspect of his enthusiasm.

ENTHUSIASM

It has been well said that the student who achieves distinction is the enthusiast. This is particularly true of Rheinallt Jones, for he did nothing half-heartedly. With indefatigable zest did he hurl himself into any cause he espoused, and that at a terrific tempo. He was tireless,

possessed by a happy blend of impulse and concentration. This was a fatal fault in tactics because although he was blessed by nature with a resourceful physique he overreached his stamina, the result being that his heart became strained and weakened earlier than normal time. The harder the task, the harder he worked, but with ebullient joy characterised by an ever-present half-smile that was a pleasure to behold. He knew not defeat nor ennui. Enthusiasm permeated, in fact saturated, his veins and arteries as we saw, for example, when he drove a car fast through the labyrinthine traffic of Johannesburg, or when plying his fountain pen through page after page of notebook as fast as thoughts came, or in his physical jerks when marching, clad in Boy Scout uniform, with boyish exuberance at the head of processions of Pathfinders, or when engaged in intricate figures of investigations in Native Reserves,—everywhere and in everything he put his hand to he was keenness personified. In order to verify a statement there was no trouble so burdensome as would not set him at once on his feet to seek the requisite document by walking from room to room or even from street to street.

He was in his element when engaged on deputation appointments with high officials, for his fervour was contagious not only to the group he accompanied but to the very governmental authorities from whom some favour was sought, and his winsome advocacy as often as not gained the day. Here he has left a void hard to fill. And I comprehend this void because of my long association with him.

LONG ASSOCIATION

My last point is “Long Association in work with Rheinallt Jones.”

I first met him in 1919 at the Johannesburg School of Mines while he was Secretary to the then “University Council” (predecessor of the University of the Witwatersrand) in a little office in Eloff Street close to “Park Station” on the occasion when he piloted me as the first African to address in Johannesburg an elite audience on the Colour Question, on the subject, “Agriculture and the Natives.” This was a somewhat exciting venture in those dark days when Blacks in Pretoria were kept from walking on the pavements, being allowed thereon only when crossing for the purpose of entering a shop to purchase goods; otherwise we were compelled to walk among horse and waggons in the “big roads” dodging vehicular traffic as best we could. Those, of course, were pre-motoring days. During the next thirty-three years I was associated with Rheinallt Jones more or less continuously barring separation due to geographical distances. Actuated by social work principles

that were destined to be elaborated later by Dr. Aggrey, we somehow fell in as twin souls with a motive to implement what we believed to be the only hopeful and practical method of compassing inter-racial goodwill between White and Black. Our inspiration was drawn from the already existing organisations of European-Bantu Social Welfare Societies in Natal (led by Maurice Evans) and elsewhere spreading through the Union in the form of Joint Councils of Europeans and Africans. We spontaneously agreed on the need for collaboration between liberal-minded people on both sides of the colour line.

This is a long story, but I will here give only its landmarks as best I can chronologically from memory :

1. In 1920 Rheinallt Jones supported my then new book, *The Black Problem* (which summarised events of Native Unrest, notable by the Port Elizabeth riot of that year, giving their cause and cure) and followed up in action some of the matters therein raised. In that same year I delivered another lecture in Johannesburg under auspices organised by Rheinallt Jones, on the subject, "The Urgent Need for co-operation between Whites and Blacks in the Solution of the Race Problem."

2. In 1921 Dr. J. E. K. Aggrey made his visit to South Africa and launched his co-operation campaign with convincing advocacy. Both Rheinallt Jones and myself got busy helping him in his Union tours, now working in harness with many friends such as Dr. Ray E. Phillips and Dr. Bridgman. Aggrey swept the boards with his apt parables including that of the black and white notes of the piano key-board.

Throughout the next sixteen items (3 to 18) Rheinallt Jones and I worked in close collaboration seen or unseen. The printed records of each event appeared in booklet form.

3. The 1922 Government Native Conference (in Bloemfontein) of African selected leaders was inaugurated by the Native Affairs Department, and it continued in Pretoria for about ten successive years, after which it was reconstructed into an elected body that was finally disbanded in 1950.

4. In 1923 the first Union-wide European-Bantu conference in Johannesburg under the auspices of the Federal Council of the Dutch Reformed Churches.

5. In 1924 another Union-wide European-Bantu Conference specialising on matters connected with Urban Areas administration. This met in the then new Bantu Men's Social Centre, Johannesburg.

6. In 1925 the S.A. General Missionary Conference in Pretoria.

7. In 1927 the first of a series of Non-European Conferences that continued for about five years.

8. In 1928 the first draft of Native Bills by Gen. Hertzog dealing with Separate Parliamentary Representation for Natives.

9. The same year, a number of deputations to the Government on the subject of the financing of Native Education.

10. In 1929 consultations that evolved the establishment of the S.A. Institute of Race Relations as a superstructure on the existing Joint Councils. Here I think Rheinallt Jones to be the only person who could have created such a body by reason of his rare gifts of plasticity and intensity of purpose.

11. In 1930 the Fort Hare conference that combined the Students' Christian Association and Missionary groups.

12. General Missionary Conference, Pretoria 1932.

13. Bloemfontein 1933 European-Bantu conference on Race Problems, under the chairmanship of Senator F. S. Malan.

14. A special Missionary Conference in 1934 at Bloemfontein to confer with Dr. John R. Mott.

15. New Era Fellowship conferences, in 1934, held in Cape Town and Johannesburg.

16. Hertzog Native Bills 1935 finalised, and the formation in the same year of the Bantu Welfare Trust by Colonel Donaldson in consultation with Rheinallt Jones and myself.

17. Years 1936-1941 Northern Union travels as Senator representing Native interests.

18. Years 1942-1952. Numerous travels covering many parts of Africa Central, East and West.

During all the latter sixteen years of his extensive peregrinations in the interests of racial goodwill he revelled in hard work like a fearless soldier through the smoke of battle and he continued always intellectually bigger than his task.

He of all men has earned his rest.

BOOK REVIEWS

Bible Treasures, by Ivor Powell (Marshall, Morgan & Scott 8/6).

This, with *Bible Cameos* and *Bible Pinnacles*, completes a trilogy of studies in Bible characters which the well-known evangelist from Wales has carried through with distinctiveness and distinction. His intriguing sub-titles—e.g. Enoch—and the Baby which changed his life ; Joseph, whose funeral lasted 450 years ; Christ, and His tantalizing inconsistency ;—these and others awaken curiosity, and one finds that his treatment of the subjects is just as original as the sub-titles. The reviewer has found them a stimulating aid in family devotions, and heartily recommends them for their conciseness, clarity, freshness and for a not-too-obvious evangelism.

J.D.McT.

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Three Sermons, by Dr. C. H. Dodd (S.C.M. Press. 2/-).

In this little book, Dr. C. H. Dodd, the eminent scholar, deals with The Incarnation, The Meaning of the Cross, and the Resurrection of Christ. They have the qualities one would expect from so renowned an expositor of the Bible.